1: Underhill E-5 (1931-1935)1946 NU28 Papago NU28

825 The writer did not succeed in identifying the birds eligible for this ceremonial killing. Almost every variety of hawk and eagle can be seen at some time in southern Arizona, either as migrant, winter visitor, or a year-long resident. However, the usual hunting time was in summer, when those most commonly found are [34] the golden eagle (*Aquila chrysaetos*), Swainson's hawk (*Buteo Swainsoni Bonaparte*), western red-tailed hawk (*Buteo borealis caluris*), and zone-tailed hawk (*Buteo abbreviatus*). The Papago said that all eagles gave power but not all hawks. In general the hawk was the younger brother of the eagle, not so important, but able to fly faster. He was the guardian spirit of runners, while the eagle was sought by the would-be shaman.

223 There was no ownership of nests, and the writer heard of no trapping ritual. The method most often mentioned was to shoot an adult bird when it was heavy after having eaten and therefore unable to fly.

223 825 However, some of the songs speak of captive eagles, so trapping may have been practiced also. The act which gave power was the final plucking of feathers from the dead body. Every one of these had its purpose: the wing feathers as shaman's divining plumes, breast feathers as offerings and means to rain magic, tail feathers for war arrows. He who had plucked them and received his feather trophy, had all the honors of a "ripe man."

223 773 This exploit was easier than the war party or the salt pilgrimage, and the purification, too, was less strenuous. In some places it was reduced to only four days, and the relatives of the neophyte were not affected at all.(5) At present, when war has ceased, and the salt pilgrimage is performed by only a few villages, eagle killing is the chief means to supernatural power. The writer saw two houses bearing the tuft of eagle down which means that the purification of a killer is in progress.

223 773 The man who planned this exploit selected his guardian just as other power seekers did. He also selected some sheltered spot, far from the house, where he would pass his period of purification. Having killed his bird, he did not return to the house, but signaled from a distance, and the guardian, who was watching, came out to him. The first task was to pluck the eagle. The guardian did not

4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

137 On the foothills of the higher mountains is a shrub growth which includes false mesquite, yucca, bear grass, and grama grass, the latter excellent for forage, while on the summits of the Baboquivari Mountains are found oak and scrub pine. There are thousands of other varieties, some useful, some not; but those named constitute the principal plants in Papaguería.

136 Not much large wildlife is left now, though there are a few deer, peccary, and wildcat, and, infrequently, a bear or wolf in the mountains. However, myriads of coyotes, rabbits, gophers, pack rats, and many varieties of birds thrive over the whole region. One keeps a wary eye, too, for rattlesnakes.

137 After the rains of winter during which much of the vegetation has stood without sign of life, the desert bursts into bloom. The ocotillo thrusts shoots of red fire from the ends of its long spindly arms, the ironwood sheds a purple haze over hillsides, meadows spring into a riot of color—orange, blue, purple, white. Thorny mesquite and paloverde become clouds of bright yellow, turning into delicate green as the tiny leaves appear. Not so striking in panoramic view but equally beautiful are the perfect waxlike flowers of the various cacti. As spring draws into summer, the bright colors fade into shades of green and brown and gray, overlaid by a film of tan dust, and in the late fall the deciduous trees lose their leaves. On the whole, the greatest change in color comes with the spring, but there is also the daily change of light and shadow: the brilliant sun and the glowering thunderheads, the blue and purple hazes over the mountains, the fleecy white clouds and the deep sky—the sky which seems so much vaster over the desert than anywhere else.

Papaguería, then, is a desert because it is arid, but it is far from being a sandy waste. Its tremendous variety of vegetation is widely distributed to give all a share of what little moisture is available. The desert plants are like the human inhabitants of this area in their adaptation to and use of the land.

5: Castetter & Bell N-5 (1938-1940 1942
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Pi 222 262 137 The remainder of Pima native plant economy was, in general, quite similar to that described for the Papago, with only such departures as were imposed by vegetative differences of their area. Thus, the organ-pipe cactus and the sand root were not available in their region; in fact, roots of any kind except *Monolepis Nuttalliana* were little used. Mescal, because of its scarcity in the area, ordinarily was gathered only in time of famine, but was sometimes secured from the Papago in trade. On the other hand, there was a greater abundance of mesquite than among the Papago and this was of marked significance in their diet. Also the screwbean *(Prosopis pubescens)* abounded along the Gila and ranked high in Pima economy, though little known to the Papago. Acorns were secured only by trade from the Papago. Neither Pima nor Papago utilized sunflower seeds.

It should be noted here that the importance of specific wild plants in Pimería Alta varied somewhat locally, depending upon their abundance geographically and from year to year. In addition to those listed the Pimans utilized many others of less value, and these have been discussed in detail elsewhere.[87]

Utilization of Native Wild Animals

Pi Pa 224 262 136 Wild animals constituted a valuable source of food for both tribes in early days, and the proportion of game in the diet was greater than at present. Chico Bailey said that when he was a boy the Papago in his area almost always had meat at each of their two meals (doubtless beef in part). The mule or black-tailed deer *(Odocoileus hemionus)*, formerly more abundant in Pimería Alta and hunted throughout a large part of the year, was of considerable value as a source of food and clothing for both Papago and Pima. This also is indicated for the Papago by the fact that it was the game animal around

[87] Castetter and Underhill, *Ethnobiology of the Papago Indians;* Russell, *op. cit.;* Hrdlicka, *Physiological and Medical Observations.*

5: Castetter & Bell N-5 (1938-1940) 1942
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which some of their ceremonies centered. Pima informants maintained that as a source of animal food it ranked second only to the black-tailed jackrabbit which was also emphasized in Pima ceremonials. More rarely hunted by both peoples was the Arizona white-tailed deer *(Odocoileus couesi)*, found only in the mountains. Antelope *(Antilocapra americana)* were formerly quite plentiful, as indicated by the fact that the international boundary survey of 1892-94 found antelope in every open valley along the border between Nogales and Yuma. They were sometimes stalked by both peoples, particularly in the tall grassland in the eastern part of Pimería, but did not constitute a dependable source of food and were more rarely hunted than were deer. When the Gila dried up, as it did periodically, both Papago and Pima stalked deer and antelope at water holes. Bear were not taboo, but were never hunted.

Some information on early utilization of animals was presented by Kino, who related that in 1698 Sobaipuri Indians at Quiburi, on the San Pedro, furnished him various "spoils" including buffalo and deer skins, also buckskins at San Xavier del Bac. The buffalo hides were doubtless obtained from farther east, either by trade or through hunting expeditions. Toward the end of his memoir he writes of the natives of Pimería having many deer and buffalo hides, and antelope skins.[80] Likewise Font,[80] writing in 1775, noted that the Gila Pima women covered themselves with deer skins. Velarde,[80] too, writes of the many deer in Pimería, pointing out that among the Indians to the west the hunting of deer was more common. The Soba at Pitiquín and Caborca were absent hunting deer when Mange[81] visited there in 1694, and the Soba men at El Comac were nude, only the women clothing themselves with "soft skins of hare and deer." In the

[80] Bolton, *Kino*, I, 183, 252; II, 267.
[80] Bolton, *Anza*, IV, 40.
[80] Mange, *op. cit.*, pp. 310, 312; Wyllys, *op. cit.*, pp. 129, 132.
[81] Mange, *op. cit.*, pp. 216-17, 220.

5: Castetter & Bell N-5 (1938-1940 1942
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middle of the nineteenth century Audubon[88] characterized the Papago as living on turtles and what game they could get, and said "I have seen some elk and antelope skins dressed and terrapin shells are everywhere. We have bought two terrapin ... some roots and the fruit of a plant like the maguey.... The Indians kill them (lizards) with a light wand, giving them a dexterous tap on the head." He also described a kind of mush made of dried grasshoppers, pounded and mixed with meal.

Rabbits were easily secured and were very important to both peoples for food and clothing. Three kinds occurred in the area—the California or black-tailed jackrabbit *(Lepus californicus eremicus* and *L. californicus deserticola),* the antelope or white-sided jackrabbit *(L. alleni alleni)* and the Arizona cottontail *(Sylvilagus auduboni arizonae);* the black-tailed jackrabbits, available at all seasons, were most numerous, the white-sided ones least so. Pima informants maintained that the black-tailed jackrabbit formerly was the most staple Pima animal food and they killed it in large numbers, chiefly in late summer when it was fattest. Although the Papago regarded cottontail meat as sweet and that of the other varieties poor, the black-tailed jackrabbit was nevertheless of considerable value as food because it was both plentiful and available at all seasons. Except for the communal drive made just before the Papago drinking ceremony, rabbits were often shot by boys, who were expected to keep the family supplied. Men did shoot rabbits when encountered, but made no specific search for them unless other foods were scarce. Some indication of the early situation in this regard is given by Kino,[89] who reported that in going from the Gila to La Concepción (Caborca) in Sonora, the Indians (largely Papago) in all places gave the Spaniards hares, deer, rabbits etc., from their hunts.

Mountain sheep *(Ovis mexicana)* are now rarely seen, but

[88] *Audubon's Western Journal*, pp. 148-50.
[89] Bolton, *Kino*, I, 187.

5: Castetter & Bell N-5 (1938-1940) 1942
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anciently were fairly abundant over portions of Pimería, and a food of considerable significance in Piman diet, although the Pima ate fewer than did the Papago as distances were too great to hunt them. Papago camped seasonally near the mountain tanks or springs and lay in wait for wild sheep. Lumholtz[96] wrote in 1912 that they were still to be found in Sierra del Viejo and Sierra del Alamo, and in rare instances survived almost as far as Hermosillo; Hornaday[98] has presented in some detail the distribution of these animals in Mexico, including *O. canadensis*. They were fairly common in the Pinacate region of northwestern Sonora. Bryan[96] has listed specific points of their occurrence in southern Arizona and Sonora within the present century.

At the close of the seventeenth century Mange[97] found at Bacapa (in Sonora) eighty Papago who sustained themselves with roots, deer and mountain sheep, and noted that part of the people had gone hunting sheep. He encountered at the Pima village of Tusonimo or La Encarnación, in the vicinity of present day Blackwater, on the Gila, a large mound or hill of mountain sheep horns *(carneros cimarrones o silvestres)*, which he estimated contained more than 100,000, and this abundance of horns led him to conclude sheep must have been their common food. Similarly, Anza,[98] in seeking to open a land route from Sonora to California, observed in 1774 that in extreme southwestern Arizona, at what are known as the Cabeza Prieta Tanks in the Cabeza Prieta Range, as well as other *tinajas* in the area, certain Papago always camped during the height of the dry season to hunt mountain sheep which came there to drink. In his description he states that whenever the Papago killed a sheep they were very careful to preserve its horns; these were carried to the neighborhood of the water holes and piled there to

96 Lumholtz, *op. cit.*, p. 220.
98 Hornaday, *Camp-fires on Desert and Lava*, pp. 329-44.
96 Bryan, *Papago*, p. 49.
97 Mange, *op. cit.*, pp. 253, 285.
98 Bolton, *Anza*, II, 29-30, 135.

5: Castetter & Bell N-5 (1938-1940 1942
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Pi Pa 204 262 "prevent the Air from leaving the place." Also they cautioned others against removing them because "that element would come out to molest everybody and cause them to experience great troubles." One of our Pima informants, Manuel Lowe, said mountain sheep horns had to be handled carefully and even then rainy cold spells would occur. They must never be tossed out or thrown around, but placed in a designated spot where no one would bother them lest they interfere with the winds and the rains. This was mentioned by Russell[99] for the Pima, and also has its counterpart among the Maricopa.[100] Russell states the Pima ate mountain sheep when obtainable, although even in his day they were no longer abundant, only a few remaining in the Superstition Mountains and in other high ranges on and around the reservation. His experience with a Gila Pima chief indicates these Pima regarded mountain sheep as food fit only for the Papago, who had no fields to look after. However, our Pima informants were all of the opinion that this animal was always eaten when available but that it was of much more importance anciently; and this would seem to be confirmed by Mange's experience at Tusonimo.

Pi Pa 204 262 126 The peccary, *javelina* or *jabali (Pecari angulatus)* was fairly plentiful in places although not utilized for food to any great extent. Our observation is that neither Papago nor Pima seem to have cared greatly for it, although Lumholtz[101] thought it was much relished by the former. Russell[102] noted it could not have been an important article of diet among the Pima. Nevertheless the Pima did hunt it somewhat in the desert country to the east of Sacaton.

Various rats were eaten, particularly by the Papago, the packrat (*Neotoma* sp.), most common food in the group,

[99] Russell, *op. cit.*, p. 82.
[100] Spier, *op. cit.*, p. 71.
[101] Lumholtz, *op. cit.*, p. 169.
[102] Russell, *op. cit.*, p. 80.

5: Castetter & Bell N-5 (1938-1940) 1942
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being rather extensively utilized. An early reference[103] characterizes the Papago as living on seeds, grass, rabbits, rats and wild fruits.

A few birds were included in Piman diet, Gambel quail *(Lophortyx gambelii)* providing the main source of supply, with the abundant western white-winged dove *(Melopelia asiatica mearnsii)* and the mourning dove *(Zenaidura macroura marginella)* also ranking high. The only eggs utilized were those of the Gambel quail. Merriam turkey *(Meleagris gallopavo merriami)* was to be found more plentifully in the mountains formerly than at present, but was hunted only occasionally and then mostly for feathers rather than food. It was not domesticated, although Velarde[104] noted this would not have been difficult. Russell makes no reference to the use of turkeys by the Pima. Velarde relates that in Pimería there were countless turkeys in the mountains. In the same connection he states: "In some places are found thousands of birds *(pavos o gansos)* which are called chickens of the Indies, large and fat and of pleasant taste."[105] These, too, unquestionably were turkeys.

Highly prized as food by both peoples, but more especially by the Papago, were the larvae of the very common lined sphinx moth *(Celerio lineata)* which is two and one-half to three inches long. These caterpillars occurred in great numbers in limited areas on any vegetation, especially amaranth *(Amaranthus Palmeri)*, during or immediately following the rainy season. With their appearance everyone dropped work to gather this great delicacy, which was dried and stored. This is what Garcés[106] referred to, when on a journey from Tubac to San Gabriel he noted the Papago ate

[103] *Documentos*, 3rd ser., IV, 554; *Rudo Ensayo*, p. 190; Hrdlicka, *op. cit.*, p. 24.

[104] Mange, *op. cit.*, pp. 309-10; Wyllys, *op. cit.*, pp. 129-30.

[105] Mange, *loc. cit.*; Wyllys, *loc. cit.*

[106] Bolton, *op. cit.*, p. 320.

5: Castetter & Bell N-5 (1938-1940 1942
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and dried for storage "some yellow-green worms." It is also mentioned by Lloyd.[107]

Lumholtz[108] described the Sand Papago as depending for their animal food upon jackrabbits, which were caught by running them down in the sand; mountain sheep, mule deer and antelope, all three killed with bow and arrow; and muskrats, lizards, and fish obtained on the Gulf Coast. Similarly Díaz,[109] in 1774, observed that the Indians (doubtless Sand Papago) living in the sierras between El Carrizal and the Gila, in extreme southwestern Arizona, maintained themselves on deer, mountain sheep and rats (also mesquite, screwbean, pitajaya, sahuaro, tunas and certain roots). Only one of Underhill's informants, a Sand Papago from Sonora, had any recollection of mountain sheep hunting.

Mange's[110] account informs us of the poverty of some of the Papago as well as the utilization of certain animal foods not heretofore mentioned. Thus he referred in 1699 to a *rancheria* at an eddy, twelve leagues from the Eddy La Luna (in extreme southwestern Arizona), where there were thirty nude and poor Indians "who only sustained themselves with roots, locusts and other wild fruits." Also at Bacapa *rancheria* there were eighty Papagos, nude and poor, who "at times of the year they sustain themselves with shellfish." Likewise, at Basotucán (in Sonora) were nude and poor Papagos whose only sustenance was roots, some shellfish, locusts, and lizards which they called iguanas. One reference characterizes the Papago as not disdaining, in seasons of scarcity, "even snakes, lizards, and toads."[111]

The dog was really the only animal domesticated by either Pima or Papago. A few species of birds were kept captive for their feathers, especially the golden eagle (*Aquila chrysaetos*), the thick-billed parrot or macaw (*Rhynchopsitta pachyrhyn-*

[107] Lloyd, *op. cit.*, p. 124.
[108] Lumholtz, *op. cit.*, pp. 204, 350-55.
[109] Bolton, *op. cit.*, pp. 260-61, 265.
[110] Mange, *op. cit.*, pp. 263, 285, 286-87.
[111] Bancroft, *Native Races*, I, 530.

7: Lumholtz N-5 (1909-1910) 1912
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Frog Doctor," one that is used at the sahuaro festival, and ingratiated myself in their favor. The mother, always busy in doing something about the house, was engagingly free and easy in her manner. I ventured to ask if I might not photograph her; she looked disturbed, but after a while consented if I would promise not to show her picture in Tucson. She had the burden basket on her head, appropriately enough for a woman of energy and activity, but her whole being had suddenly changed, and it was impossible to make her walk and look natural. Her face was flushed, she looked embarrassed, and made a poor picture.

In spite of presents to the children, they all steadfastly declined to be photographed. However, sitting down to catalogue my lately acquired ethnological objects in the shade of a jacal, I found opportunities for snapshots while pretending to write. When Pablo took the horses and my dog to the well, I hugely enjoyed a rub down from my wash basin, as well as a change of clothing, and soon we were off again on the road.

At this rancheria I had a curious experience in the morning with a horned lizard (*phrynosoma*), rather dark in color, which my terrier pursued for eight or ten yards, when it flattened itself out and refused to run any more. The dog was watching for it to move and I stepped up. When put on its back it would immediately turn over; stooping down, I tried in vain to tease it to run again, but it remained immobile. I was just about to rise and leave when, to my great surprise, a spray of what appeared to be blood was dashed on my right hand, which was

7: Lumholtz N-5 (1909-1910)1912
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136 from eight to ten inches, not less than eight, distant from the animal. I did not notice whence the fluid came, but I observed that its left eye was bloody; in other ways it seemed normal, and had evidently not been maltreated by the dog, which feared its spines. On my return to civilization I find that the singular habit of ejecting blood from the eyes, peculiar to this animal, is known to the ranchmen of the region of its habitat, both Mexican and American, and that it also has been brought to the attention of men of science. It has been suggested that the habit is practised only during the time of the shedding of the skin.

231 The night spent at the next rancheria in the Baboquivari Range was disturbed by the constant, melancholy, low howling of a dog mourning the absence of the family. He was a very old dog, a black and white cur, with an honest-looking face. Usually Indian dogs have little reason for loving their masters, who show them small
133 consideration. After having visited a new Indian settlement called San Pedro, in the Roskruge Range, where there is excellent water in a well twenty-six feet deep, we continued our trip for six miles northward along the
[137] western foot-hills. There are extensive sahuaro forests in this undulating country, which were unusually picturesque in the afternoon sun. We came across one or two camps of Indians who were gathering the much-relished fruit.

224 At dusk we met two young men on horseback returning from a shooting expedition, who presented us with
000 half a deer tenderloin and some ribs. My aim was to

7: Lumholtz N-5 (1909-1910)1912
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family had arrived, so we continued our journey toward the southern end of the Quijotoa Range.

136 In the evening mosquitoes and other insects gathered around the lantern and small brown beetles crawled inside of my trousers or through my hair, reminding me of tropical climates. Next morning, before starting, I had a refreshing bath in a small water-hole, while a butcher-bird (*lanius*) in a near-by bush sang with all his might, apparently enjoying the changed conditions as much as myself. This bird was often seen in the desert, often
132 far from water. Although the thermometer registered as high as 92° F. in the warmest part of the day, still the atmosphere, refreshed by the storms, felt remarkably cool, and the weather was cloudy.

133 The southern part of the somewhat extensive Quijotoa Range, separated from the rest, is called by the Papago, Kihotóak (*kihó*, burden basket; *tóak*, mountain), said to be derived from its shape. The Spanish name of the whole range is a corruption of this native
622 name. I was glad to find Chief Alvina in his camp, which was in close proximity to great forests of sahuaro on the slopes along the eastern base of the mountains.
[571] He brought me as a welcome some pitahaya fruit which tasted remarkably well. All the rest of the fruit gatherers had already left, for the sahuaro season was over, though
[137] there were still to be found pitahayas, the other savory cactus fruit of the region. There was no pasture; our horses fed on rolled oats, besides relishing the leaves of the palo fierro (iron-wood) tree.

The chief was perfectly willing to be interviewed for

7: Lumholtz N-5 (1909-1910) 1912
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arrow-heads is also found among the Papagoes, though one would think that sufficient time had not elapsed since the days when the natives themselves made such objects. Their very name is lightning stone (*víhom*), and one man who presented me with one assured me that he found it by searching the ground after lightning had struck near his house. Sometimes, when lightning strikes a tree, the Indians will dig in the ground underneath for arrow-points. It should be noted in this connection that these Indians fear lightning, although they are not afraid of thunder. Bows and arrows are still used in Anekam in hunting rabbits, quail, doves, etc.

Our next stop was made at Kukómalik, fourteen miles further north, a new rancheria which owes its existence to a fine well left by Americans who had to abandon an attempt at cattle-raising. At only nine miles' distance from there, in the north-west, is Kohatk; this is the first Pima rancheria, and the principal one of four rancherias or villages which are found in a small extent of country hardly thirty miles long, beginning immediately south of the Casa Grande station on the Southern Pacific Railroad. It may be termed the Kohatk country, being inhabited by the Kohatk people, who are Pimas that have, to some extent, retained their originality. They have, at least, been less affected by the white man than their confrères at the Sacaton Reservation, and may possibly for a few years offer a fair field to the student. The country traversed after leaving Anekam was singularly devoid of animal life. Not even a jack-rabbit seemed able to live here.

7: Lumholtz N-5 (1909-1910) 1912
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There is a large scorpion (*hadrurus hirsutus*) found in these parts, four and one-quarter inches long, which, however, is not as poisonous as the smaller species. Late one evening, while searching for something with my lantern, I came across one running along the ground, and which appeared at first sight to be a mouse. It was killed and left in an open vessel to be put in alcohol the next day. In the morning I found that the ever-present and hungry hens of the Indians had already taken care of it. With the exception of scorpions, there are not many obnoxious creatures in the region. Rattlesnakes, of course, there are, but they should not be classed in the same category with the rest, because they always give warning of their presence, besides being perhaps the only snakes known to be good-tempered. According to the Indians, few horses and cattle are bitten; they know the rattlesnakes and turn away when they hear the sound; dogs also know them. Children in the West have been known to lift them up unharmed, and the extraordinary performance of the Hopi Indians carrying them alive in their mouths may be called to mind. I never like to kill a rattler.

On Sunday morning, August 8, dark, nimbus clouds were gathering in "threatening" fashion, as the inhabitants of countries with normal rainfall would say, but here where the very existence of the people is dependent on a few showers in July and August, they awakened joyful expectations. The prospect of rain was at that time uppermost in everybody's thoughts, day in and day out. It means success in raising crops, the filling by the

7: Lumholtz N-5 (1909-1910) 1912
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for agricultural interests, and the small stream which as a quiet brook passes back of the church represents the last of the Altar River, soon to disappear into the sand.

In this church it was that the population took refuge in 1857 to defend itself against the American filibusters under the command of Captain H. A. Crabbe who invaded the pueblo. The presidente of Caborca accompanied me up into the tower to show me the marks of the enemy's bullets. The Americans had entrenched themselves in a private dwelling opposite, maintaining probably a well-directed rifle fire. A Papago Indian saved the day for the Mexicans by ingeniously attaching fire to an arrow which he shot from the tower onto the straw roof of the American fortress, thereby succeeding in igniting it, which forced its surrender. The Americans were all shot, for times were rough in those frontier days.

The Papago Indians of Caborca number eight families who live in the suburbs, most of them making their living by working for the Mexicans. Two families still possess nice, large fields where both maize and wheat are raised and where splendid specimens of the wild fig trees (Spanish, *higuera*) were conspicuous; this fruit is gathered twice a year and eaten fresh or dried. Other fruit trees here were granadas and peach trees, as well as the ever-present nopal cactus, which is so useful to the natives, both stems and fruit being relished. There are great numbers of the giant cactus growing between here and the coast, but the fruit has not been gathered for several years. It appears that a feast at which sahuaro

7: Lumholtz N-5 (1909-1910)1912
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609 sion, the Indians taking us to be *celadores* or mounted inspectors from the Sasabe custom-house, who at uncertain and mostly long intervals make tours along the border line. There are two hundred miles from Sasabe to the Colorado River, but the inspectors seldom or never go beyond Sonoita. The Indians seemed relieved at being correctly informed and were kind and gentle. [191] They no doubt understand Spanish, but if spoken to would answer only in Papago. Two kinds of small ●[136] wading birds were noticed at the dam and in the morning up to noon the coyotes would fearlessly come to drink. Some Mexican cowboys passing by lassoed one and then let it go again.

241 On the day of our departure we passed one of the fine fields which the Papagoes have here. The maize had been stored away, but two huge heaps of squashes were piled on the field; near one of them sat two women, cutting them up into long ribbons. When nearly dry these are folded up in convenient bundles and kept for winter use. There was only one small jacal in the middle of this field of plenty, and thither I directed my steps to buy some watermelons. Here also was a woman mak-
241 ing squash ribbons, great numbers of which were hang-
251 ing, festoon-like, to dry from the branches of a tree outside.

261 All these women came from other parts of the country
476 and were preparing to take away as much as they wished in accordance with the ancient custom which prevails at harvest time of those who have sharing with those who are less fortunate. If a Papago is known to have been

7: Lumholtz N-5 (1909-1910) 1912
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only more shallow. On the rocks were pictographs of the same kind and design as may be seen elsewhere in the district, as, for instance, near Caborca. Turkey vultures have a breeding place on the top; according to my guide, who has seen the young here, these birds make no nests.

Inside of the houses of the Indians in these parts, I often noticed skins of the peccary, called in Mexico *javalin*, the meat of which is much relished by the Papagoes; also skins of the mountain-sheep, deer, and lynx were seen. The Papagoes are exceedingly fond of meat. One day at La Nariz a young steer was killed. Generous parts of the carcass were distributed to those who had helped to butcher it, and everybody in the afternoon, including ourselves, was invited to come and "eat meat." The meat was broiled on coals, each person preparing his portion for himself, and this feasting was kept up until eleven o'clock that night. The participants actually arose earlier than usual, long before sunrise, to broil more meat and continue the banquet. Nothing else was consumed, not even tortillas, and in the afternoon very little of the beast was left.

At the so-called Temporales, where Mexicans from Sonoita and Quitovac practise dry farming, besides the usual forms of Indian corn, a kind of maize that matures in about two months is cultivated. It is called *maiz de los Yumas*, is white in color, and the ears are small. I saw some that had been planted in the beginning of August and which was ripe by the middle of October. The rains rarely fall here before August. Frost usually appears the 1st or 2d of November. This year it came on November

222
178 The collecting and preparing of these plant foods was time-consuming and required a specialized knowledge of their potentialities with the result that their use is gradually disappearing. Nevertheless, some of these wild foods will continue to contribute a minor part of the diet for some time to come.

• 136 In contrast to the variety and relative importance of wild plant sources of food, the desert offered only a
224 sparse animal life for economic exploitation. Before the introduction of horses and cattle, the mule deer was much more abundant and widespread and was the chief game animal of the Papago. Of less importance were the white-tailed deer, the antelope, mountain sheep, and the peccary or javelina. Small animals were also hunted, particularly the jackrabbit, the cottontail rabbit, and the packrat. Game
[223] birds, such as the quail and dove were also important. In general, hunting of larger animals was an occupation only occasionally indulged in by a few men; other animals were hunted more systematically, but hunting was always a relatively minor activity for the Papago. The small scale of more recent use of faunal resources is indicated by the fact that, during World War II, "due to the wartime price of fur, eight whites and two Papagos . . . (were) engaged in trapping and making considerable money at it" (Program, Papago Reservations, 1944, p. 15).